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Christianity
or
Why I Became A Non-Sectarian

AUGUSTIN PAUL KIRSCH



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Christianity

OR

Why I Became a Non-Sectarian



BY

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Stayton, Ore.



CINCINNATI, O.

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INTRODUCTION

I wish to show in a few chapters the inconsistencies in sectarianism. All I ask is: Give this your earnest, impartial consideration, and form your own conclusions. Note well that I am trying to lead you to the word of God, and nowhere else, and if I state anything contrary to the Scriptures, or sound sense, reject it as fast as you can; but as I am addressing Catholics in particular, I will quote exclusively from the Catholic Bible, and as the Catholics are the most ill read in the Scriptures, it will be necessary to quote Scripture at length, but will curtail it as much as possible, quoting verses and parts of verses as needed for said argument. I was born and raised a Catholic, and have belonged to that creed until past middle life; have two sisters in the convent; two first cousins who are priests, and my wife has several cousins who are priests and nuns. I have raised a family of eleven children. I have had some experience in life and also in sectarianism.

You will ask me what claim I have as to being an inspired writer. I will refer you to 1 Cor. 1:27, 28: "But the foolish things of the world hath God chosen that he may confound the wise: and the weak things of the world hath God chosen that he may confound the strong; and the mean things of the world and the things that are contemptible hath God chosen, and the things that are not, that he might destroy the things that are." The reason given is that no flesh may glory but in the glory of the Lord. So I feel competent, God helping me, to

define a few things at controversy. But, kind reader, know one thing: There is but one truth which proceeds from God, and we must accept it wherever we find it. There is no Catholic or Protestant truth whatever. So with the lie; it is the product of Satan wherever we find it. Bear this in mind now and always, if you wish to advance. "A corrupt man loveth not one that reproves him, nor will he go to the wise" (Prov. 15:12). "He that turneth away his ears from hearing the law, his prayers shall be an abomination" (Prov. 28:9). In the last verse Peter wrote he exhorts the faithful to increase in the knowledge of our Lord and Saviour Jesus Christ. Scores of such passages could be cited, but this goes to prove that we are commanded to instruct ourselves. It is a sacred duty. We read in Matt. 13:52: "He said unto them, Therefore every scribe instructed in the kingdom of heaven is like to a master of a house, who bringeth forth out of his treasure new things and old." Now, this I will try to do, and also show some old things that were misrepresented. I wish also to show the harmony of the Scriptures and the doctrine of Jesus Christ. I am aware of the crying need of a work like this, as there are so many skeptics concerning the Holy Scriptures, especially among Catholics. I find them among my own kindred, among my wife's kindred, and on every hand. The Scriptures do harmonize, if understood. Certain passages do not contradict each other, as some claim. Some things are a little hard to understand, but I have had no occasion to doubt or reject the Scripture, and if you will follow me I will try as best I can to show in the following chapters why I became a non-sectarian.

Christianity; or, Why I Became a Non-Sectarian

CHAPTER I.

THE AUTHORITY OF THE BIBLE—NO TAMPERING OR MEDDLING ALLOWED WITH THE SCRIPTURES.

In the following references to the Holy Scriptures, on which Christianity as well as Judaism is based, I will show that the Scriptures are the supreme authority in faith, morals and equity attested by Moses, the prophets, our Lord Jesus and the apostles. In Deut. 4:2 we read: "You shall not add to the words that I speak to you, neither shall you take away from it. Keep the commandments of the Lord your God which I command you." "And the Lord gave me two tables of stone written with the finger of God and containing all the words that he spoke to you from the mountain" (Deut. 9:10). "He read all the law, every word of it, to all the people" (Josh. 8:34, 35). "By what does a young man correct his ways? By observing thy words" (Ps. 118:9). In verse 98 of the same Psalm the royal prophet says: "Through thy commandments thou hast made me wiser than my enemies." In verse 105: "Thy word is a lamp to my feet and a light to my path." In Ps. 145:2, 3: "Put not your trust in princes, in the children of men in whom there is no salvation." When warning the people of false diviners, Isaiah (8:20) says: "To the law *rather and* to the testimony, and if they speak not ac-

ording to this word they shall not have the morning light." In Jeremiah (1:12) the Lord assures us that he will watch over his word to perform it. "And the Lord said, Because they have forsaken my law which I gave them, and have not heard my voice, and have not walked in it, but have gone after the perverseness of their own heart and after Baalim" (Jer. 9:13, 14). Here we see that we are not allowed to depart from the law of God, no matter who teaches it. "This is the book of the commandments of God and the law that is forever; all they that keep it shall come to life, but they who have forsaken it, to death. Return, O Jacob, and take hold of it. Walk in the way by its brightness in the presence of the light thereof" (Baruch 4:1 and 4). "But unto you that fear my name the sun of justice arises, and health. . . . Remember the law of Moses, my servant, which I commanded him" (Mal. 4:2, 4).

Now I will show you that the same rule holds good in the New Testament. In Matt. 4:3-11 we read of the temptation of our Lord. Will you please note how he answered on each of the three assaults? First: "It is written, Not by bread alone does man live, but by every word that proceedeth out of the mouth of God." Second assault: "It is written again, Thou shalt not tempt the Lord thy God." Third assault: "Begone, Satan, for it is written, The Lord thy God shalt thou adore, and him only shalt thou serve." What strikes me most forcibly in the temptation of our Lord is the means he uses to defend himself: "It is written" (contained in the Scriptures). When civil governments train young men for soldiers and generals, they invariably teach them how the great heroes of their own country and of the world were armed, and how they gained victories. Paul tells us what the armor of God is in 2 Eph. 6:14-17, where he calls

the word of God the sword of the Spirit, and in the temptation of our Lord we see how he used it. Jesus was not ignorant of the Scriptures, and, being Captain of our salvation and the first conqueror of the enemy Death, and Satan, we should not hesitate to follow his example. Listen to our Lord again: "And in vain do they worship me, teaching doctrines and commandments of men" (Matt. 15:9). And in Matt. 26:54 our Lord says: "How then shall the *Scriptures* be fulfilled that so it *must* be done?" There is nothing uncertain about the Scriptures. In Mark 7:6-13 we find Jesus again denouncing the doctrines of men. And in Mark 7:6-8, he says: "Well did Isaias prophesy of you hypocrites; as it is written, This people honoreth me with their lips, but their heart is far from me; and in vain do they worship me, teaching doctrines and precepts of men. For leaving the commandments of God, you hold the traditions of men." Could Christ have used stronger language? What food for thought for all creeds who have tampered with God's law! In Luke 6:3 we hear Christ answer his critics again, saying: "Have you not read so much as what David did?" "And why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6:46). In John 8:25, when asked who he was, Christ said: "The beginning which also spoke to you." When Dives, the rich man (Luke 16:29), asked Abraham to send Lazarus to his father's house to save them from that place of torment where he had landed, Abraham answered: "They have Moses and the prophets, let them hear them." If the Scripture was not the standard of salvation, why did not Abraham refer the brethren of Dives to some other source? Abraham had died over four hundred years before the advent of Moses, and the prophets were still later; yet Abraham knew of Moses and the prophets.

Another striking fact is, that Moses and the prophets had all been dead for several hundred years, save John the Baptist. When Christ then referred his hearers to Moses and the prophets, where could they find them, save in the Scriptures? Christ criticised his disciples with these words: "O foolish and slow of heart to believe in the things which the prophets have spoken; and beginning from Moses and all the prophets, he expounded to them in all the scriptures the things that were concerning him" (Luke 24: 25, 27). "Search the scriptures, for you think in them to have life everlasting, and the same are they who give testimony of me" (John 5: 39). "For if you did believe Moses, you would perhaps believe me also, for he wrote of me; but if you do not believe his writings, how will you believe my words?" (John 5: 46, 47). We see by these words that Christ did not even expect those to believe or hear him who failed to accept the writings of Moses and the prophets. Can we expect any one to be saved now who rejects Moses and the prophets, and the writings of the apostles as well? Why did the apostles write? Listen to John 20: 30, 31: "Many other signs also did Jesus in the sight of his disciples which are not written in this book; but these are written that you may *believe* that *Jesus* is the *Christ*, the *Son of God*, and that believing you may have *life* in his *name*." "When prophecies shall fail, the prophets shall be scattered abroad; but he that keepeth the law is blessed" (Prov. 30: 5, 6). Every word of God is fire-tried. He is a buckler to them that hope in him. "Add not anything to his words lest thou be re-proved and found a liar." To prove that the pious Jews revered the law and the prophets, we note Acts 15: 21: "For Moses from ancient times hath in every city them that preach him in the synagogues, where he is read

every sabbath." (Cf. also Acts 18:15.) In Rom. 10:2, 3, 8 Paul says to the orthodox Jews: "For I bear them witness that they have a zeal of God, but not according to knowledge. For they, not knowing the justice of God and seeking to establish their own, have not submitted themselves to the justice of God. . . . But what says the scripture? The word is nearer thee, even in thy mouth and in thy heart: this is the word of faith which we preach." The evangelist Luke says of the Bereans (Acts 17:11) that they were more noble, searching the Scriptures daily to see if what Paul taught was true, or according to the Scriptures. In Acts 19:11, 12 we are told: "And God wrought by the hand of Paul more than common miracles, so that there were brought from his body to the sick, handkerchiefs and aprons, and the diseases departed from them and the unclean spirits went out of them." Luke credited the Bereans as being noble, because they compared Paul's doctrine with the Scriptures, in spite of his great miracles. Where, then, is there any credit to those who will accept anything a preacher, priest or pope says, when we have the additional warning of Paul (Gal. 1:8): "Though we or an angel from heaven preach a gospel to you besides that which we have preached to you, let him be anathema"? Again: "For we write no other thing to you than what you have *read* and know" (2 Cor. 1:13). Hear Paul once more: "Or did the word of God come out from you, or came it only unto you? If any man seem to be a prophet or spiritual, let him know the things that I write to you that they are the commandments of the Lord" (1 Cor. 14:36, 37). In Rom. 15:4 Paul tells us why the Scripture was written, saying: "What things soever were written, were written for our instruction, that through patience and comfort of the scriptures we might have

hope." Also in 1 Thess. 5:27: "I charge you by the Lord, that this epistle be read to all the holy brethren." Again: "For we are not as many, adulterating the word of God" (2 Cor. 2:17). According to the above statements, in the epistles of the apostles, is to be found the pure doctrine of Christ; and the very fact that he authorized the apostles to write, is evidence that he expects us to read these writings. And Paul says again (Eph. 3:3, 4): "As I have written above in brief, as you, reading, may understand." "Therefore, brethren, stand firm and hold the traditions which you have learned, whether by word or by our epistle" (2 Thess. 2:14). Here is one place where tradition is favorably mentioned, but the American Standard Version reads (verse 15): "Whether by word or epistle of ours." In Col. 2:4-8 the apostle warns the faithful again: "Now this I say, that no man may deceive you by loftiness of words. Beware lest any man impose upon you by philosophy and vain fallacy, according to the *traditions of men*." Listen, also, to what Paul says about the Scripture to Timothy, his co-laborer in the gospel: "And because from thy infancy thou hast known the holy scriptures, which can instruct thee unto salvation through the faith which is in Christ Jesus. All scripture divinely inspired is profitable to teach, to reprove, to correct, to instruct in justice, that the man of God may be perfectly furnished unto every good work" (2 Tim. 3:15-17). "If then you fulfil the royal law, according to the scriptures, Thou shalt love thy neighbor as thyself, you do well: but if you have respect to persons, you commit sin" (Jas. 2:8, 9). In 1 Pet. 1:6 reference is made to the Scripture again, and in 1 Pet. 1:5-20: "And you, giving all diligence, join with your faith virtue; . . . knowledge; . . . abstinence; . . . patience; . . . piety; . . . brotherly love; . . . charity.

For if these things be with you and abound, they will make you to be neither empty nor unfruitful in the knowledge of our Lord Jesus Christ. For he that hath not these things with him is blind and groping. . . . And I will endeavor that you frequently have after my decease whereby you may keep a memory of these things. . . . And we have the surer word of prophecy, to which you do well to attend, as to a light shining in a dark place until the day dawn and the morning star rise in your hearts." Now, Peter might have referred us to his successor, or to the general council, but the very fact that he did not should be sufficient for us. There is a warning in 1 John 2:26: "These things have I written unto you concerning them that seduce you." He is making it so plain that it will be impossible for any other doctors to seduce any, if they will only carefully and prayerfully study them. This is the very reason that those who seduce us do not want us to study the Scriptures. In the Apocalypse (1:3) it says: "Blessed is he that readeth and heareth the words of this prophecy, and keepeth the things written in it." Again, in Apoc. 22:8, 9, when John fell down before the angel to worship, the angel suffered him not, and said: "See thou do it not, for I am thy fellow-servant, and of thy brethren the prophets, and of them who keep the word of the prophecy of this book. Adore God." According to the angel's testimony, we become their fellow-servants and brethren, as also of the holy apostles and prophets, by keeping the words of the Scripture. In verses 18, 19: "If any man shall add to these things, God shall add upon him the plagues written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take his part out of the Book of Life, and out of the Holy City, and from the things written in this book."

Concerning the Ethiopian eunuch, a foreigner, spoken of in the eighth chapter of Acts, verse 28 says: "And he was returning sitting in his chariot, and reading *Isaias* the prophet. And the Spirit said to Philip [the apostle], Go near and join thyself to the chariot. Then Philip said, Thinkest thou that thou understandest what thou readeſt? He ſaid, How can I unleſs ſome one ſhow me? And Philip, opening his mouth and beginning at that ſcripture, preached to him *Jeſus*, and ſhortly baptized him." Now, kind reader, ask yourſelf, your prieſt or prelate, why the eunuch read the Scripture, if he did not underſtand it; ask alſo if you believe that the evangelist Philip would have been ſent to him by the angel to explain the Scripture, had he been reading a novel or a Catholic ſtory; and how was it that this foreigner had a copy of the Scriptures, as we are told that copies were ſcarce in thoſe days. The eunuch was reading a paſſage which he confeſſed he did not underſtand: the wonder is that he did not wreſt it to his perdition. It ſeems to me that this ſhould clear the mind of any perſon who is ſkeptical of the Scriptures. It appears here again that the children of God relish the things of God, while the children of the world do not relish them.

CHAPTER II.

COMMANDS.

"Keep therefore and do the things which the Lord God has commanded you: you shall not go aside to the right hand, neither to the left. But you shall walk in the way that the Lord your God hath commanded" (Deut. 5: 32, 33). "Take heed and beware lest at any time thou forget the Lord thy God and neglect his commandments" (Deut. 8: 11). "Lay up these my words in your hearts and minds, and hang them for a sign on your hands, and place them between your eyes; teach your children that they meditate on them, when thou sittest in the house, and when thou walkest on the way, and when thou liest down and risest up; thou shalt write them upon the posts and doors of thy houses" (Deut. 11: 18-20). And concerning false teachers or prophets who depart from the law of God we read: "Thou shalt not hear the words of that prophet or dreamer, for the Lord your God trieth you that it may appear whether you love him with all your heart, and with all your soul, or not. Follow the Lord your God, and fear him and keep his commandments, and hear his voice; him shall you serve and to him shall you cleave" (Deut. 13: 3, 4). And again in Deut. 29: 14, 15: "Neither with you only do I make this covenant and confirm this oath, but with all that are present and that are absent." Now, when Eliseus the prophet, by the word of God, healed Naaman of leprosy, he commanded him to wash seven times in the Jordan, as we see by turning to 4 Kings 5: 10. Any one who believes the Scripture will not believe that Naaman would have been healed had he tried a substitute,

or a more convenient stream, or anything else. This, I think, should warn us not to leave the Scriptural stream at any price.

When our Lord was asked what was the first commandment, he said: "And thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind, and with thy whole strength. This is the first commandment, and the second is like to it: Thou shalt love thy neighbor as thyself. There is no other commandment greater than these" (Mark 12: 30, 31). Are these the greatest commandments in your sectarian creeds? Recently I read in a Catholic paper called the *Christian Family* where a Catholic complained in the query column of being excommunicated for refusing to call the priest "Father" and the Pope "Holy Father," because the Scripture says, "Call no man father on earth;" and the priest, answering the inquiry, sustained the former ruling on the ground of obstinacy and disobedience to the church. Shame on such rot! Are man-made laws and titles higher than those of God? But does that very creed excommunicate any one for being a drunkard, fornicator, liar, or for being deceitful and so on? They will say, "Yes, in some cases;" but they are extreme cases only. In Luke 12: 4, 5 Christ warns all his followers not to fear "them that kill the body and after that have no more that they can do. But I will show you whom ye shall fear: Fear ye him who, after he has killed, has power to cast into hell; yea, I say to you, Fear him." In John 7: 24 Christ commands us to "judge not according to the appearance, but to judge a just judgment." "Owe no man anything but to love one another; for he who loves his neighbor has fulfilled the law" (Rom. 13: 8). In Gal. 5: 6-14 Paul tells us that "neither circumcision nor uncircumcision

availeth anything, but faith that worketh by charity; and that all the law was fulfilled in one word, Thou shalt love thy neighbor as thyself." In 1 Thess. 5:21 we are commanded to "prove [test—examine] all things; hold that which is good." 1 Pet. 3:8, 9 says: "And finally, be ye all of one mind, having compassion one of another, loving the brotherhood, merciful, modest, humble. Not rendering evil for evil, nor railing for railing, but, on the contrary, blessing; for unto this are ye called, that ye may inherit a blessing." Now, all this is impossible in sectarianism, where they anathematize each other. But some say: "Paul anathematized heretics." Yes, for instance, in Gal. 1:8, 9, but it was not for difference of opinion, but for teaching a doctrine contrary to the apostles and to the Scriptures. In Romans 14 Paul tells us: "Now him that is weak in faith, take unto you, not in disputes about thoughts. For one believeth that he may eat all things, but he that is weak, let him eat herbs. Let not him that eateth despise him that eateth not; and he that eateth not, let him not judge him that eateth. . . . But why dost thou judge thy brother, or why dost thou despise thy brother, for we shall all stand before the judgment-seat of God? . . . Let us not therefore judge one another any more, but judge this rather, that you put not a stumbling-block or a scandal in your brother's way. . . . It is good not to eat flesh or to drink wine, nor anything whereby thy brother is offended or scandalized or made weak." "Now I beseech you, brethren, to mark them who cause dissensions and offense *contrary* to the doctrine which you have learned, and avoid them. For they that are such serve not Christ, our Lord, but their own belly; and by pleasing speeches and good words seduce the hearts of the innocent" (Rom. 16:17, 18). We see by this that Paul warns us against those who

judge and condemn their brethren, and speak against the weak, or those who differ in opinion. We find also in 1 Cor. 1:11-13, also in chap. 2:3-5: "For whereas there is among you envying and contention, are you not carnal and walk according to man? For while one saith, I, indeed, am of Paul; and another, I am of Apollos; are you not men? What then is Apollos, and what is Paul? The minister of whom you have believed." In 2 Cor. 10:7 is food for thought for all sectarians, for Paul says: "If any man trust to himself, that he is Christ's, let him think this again within himself; that as he is Christ's, so are we also."

In Matt. 7:7 our Lord tells us to ask, and you shall receive; seek, and you shall find; knock, and it shall be opened to you." Jas. 1:5 tells us where to ask; in verses 6 and 7 he tells us how to ask; also in John 14:13, 14. In 1 John 5:14: "Whatsoever we ask according to his will he hears us;" and 1 John 3:22: "And what we ask we shall receive of him, because we keep his commandments." In Matt. 7:9, 10: "Or what man is there among you of whom if his son shall ask bread, will he reach him a stone, or if he shall ask a fish, will he reach him a serpent?" And Jas. 4:3 tells us why we are not heard: "You ask and receive not because you ask amiss, that you may consume it on your concupiscence." Matt. 7:16 and Luke 6:44 tell us where to seek. "Do men gather grapes of thorns or figs of thistles?" Matt. 6:33 tells us what to seek: "Seek first the kingdom of heaven and its justice." Acts 12:16 tells us how to knock. Now, the moral is that we must expect to get what we ask. If we ask and seek perishable goods and pleasures, how can we expect to receive the imperishable and eternal? We must seek consistently; that is, where we can expect to find. Or seek we Christ, the Holy

Spirit or the gospel in the devil's Bible—novels and stories! Or should we not rather follow the spiritual footprints and trail left us by the holy prophets and apostles, if we expect to reach the same goal, or do you expect some one to open a church paradise or heaven, if you knock at a saloon, dance-hall, playhouse or gambling-den?

CHAPTER III.

FALSE IMPRESSIONS AND MISREPRESENTATIONS.

There have been so many misrepresentations and wrong ideas concerning the gospel of Jesus Christ, that I will try to point out a few of them. In Matt. 23: 2, 3 we have: "The scribes and Pharisees have sitten on the chair of Moses: all therefore whatsoever they shall say to you observe and do, but according to their works do ye not, for they say, and do not." Now, this is somewhat misleading to a careless student, as this certainly refers only to them when they taught Moses and the prophets, as they were supposed to do; for in the same chapter Christ pronounces woe after woe against those very scribes and Pharisees, as in verse 13: "But woe to you scribes and Pharisees, hypocrites, because you shut the kingdom of heaven against men: for you do not go in yourselves, and those that are going you suffer not to enter." And verse 16: "Woe to you, blind guides;" and in verse 33 he calls them "serpents, generations of vipers." Again, concerning the teachings of these Pharisees, He said (Matt. 16: 12): "Then they understood that he said not that they should beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees." And if, as our Catholic priests and prelates tell us, we must obey them in all things that they command us, whether they are good or bad, as they try to prove by Matt. 23: 2, 3, why, then, do Catholics as well as Protestants condemn Judas Iscariot for obeying the high priest, scribes, Pharisees and council, rather than Christ and the Scriptures, as did all the other disciples of Christ; and not rather condemn the eleven apostles

and other disciples who repudiated the councils and priests, whom we are told we must obey, by Catholic prelates, as per Deut. 17:8-12? And why did not the apostles obey them? Simply because they misinterpreted the Scriptures, as also Satan did when he tempted the Lord (Matt. 4:6), when he said: "If thou be the Son of God, cast thyself down; for it is written that he has given his angels charge of thee, and in their hands shall they bear thee up lest perhaps thou dash thy foot against a stone." Christ gave us an example we should follow, as did all the early Christians; namely, to show the correct interpretation of the Scripture. In Acts 23 we have an instance, as I have just referred to Paul showing the correct interpretation of the Scripture; also, in Acts 6:12, 13, we see how the orthodox Jews stirred up the people, the ancients and the scribes, and, running together, they brought Stephen to the council, and they charged him with speaking against the Holy Place and the Law. In Acts 7 we hear Stephen defying the council and priest, and interpreting the Scripture correctly. We see that he was not ignorant of the Scriptures, and that he quoted pages of prophecy orally. In Acts 5:28 we have the high priest commanding the apostles: "We commanded you that you should not teach in this name. But Peter answering, and the apostles, said, We ought to obey God rather than men." This is not in harmony with those who teach that we should blindly obey priests and prelates, regardless of what their conduct is, or what they teach. When they refer to Matt. 23:2, 3, they find a very small support, unless they reject all other Scriptures bearing on this point, and also the conduct of the apostles of Christ, and the first Christians. Now as to the multitude which clamored for Christ's death, they only obeyed the priests and council, and Judas Iscariot

was their willing tool, who later repented and brought back his unjust money and confessed his guilt to the priests; but the sad fact and its consequences remain; and I fear very much that there are many Christians who, having abandoned Christ and his word, for substitutes and the teaching of man, will fare no better.

Also, concerning the prophecy whereby Christ's sufferings were foretold (Ps. 21:19; Protestant version, 22:18): "They parted my garments among them, and upon my vesture they cast lots." I have heard sermon upon sermon and have read pages of Catholic literature trying to explain that this seamless garment signified the Christian truth, which can not be divided, and which fell to the Roman Catholic Church. Now, John (19:23, 24) plainly tells us that this was done that the Scripture might be fulfilled. As also, in verses 36, 37 of the same chapter, he shows how other Scriptures were fulfilled in Christ. Now, I would like to ask how much better, or how much nearer Christ and salvation, was the soldier who got the seamless coat than the one who did not get it? One other lesson we learn from the seamless coat, and that is concerning the extreme simplicity of Christ's apparel.

As to Peter's relation to the other apostles and the Christian Church, Paul says (2 Cor. 12:11): "For in nothing am I less than those who are above measure apostles, although I am nothing." Peter (according to Acts 10:26) raised up Cornelius, saying: "Arise, I also am a man." We hear Peter again in his first epistle (5:1): "The ancients therefore that are among you I beseech, who am myself also an ancient and a witness of the sufferings of Christ." And again in Acts 11:2: "And when Peter was come up to Jerusalem they who were of the circumcision disputed against Peter;" and

in verse 17 of the same chapter, Peter says in his defense: "Who was I that I could withstand God?" In all his controversies Peter points to circumstance, revelation or reason, but not once to himself as head of the church. This action of Peter can not be attributed to his modesty; as *truth* often compelled Christ, the meekest of men, to refer to his divinity and Lordship. In John 21:23 we see that the people had misunderstood Christ, as the saying went forth that John should not die; but John corrects it himself, saying that Jesus did not say to him he should not die.

Concerning baptism, we read (Eph. 4:5): "One Lord, one faith, one baptism." 1 Cor. 10:2: "And all in Moses was baptized in the cloud and in the sea." Matt. 3:6: "And they were baptized by him [John] in the Jordan, confessing their sins." John 4:1, 2: "When therefore Jesus understood that the Pharisees had heard that Jesus maketh more disciples and baptizeth more than John, though Jesus himself did not baptize, but his disciples." Long after our Lord was baptized by John in the Jordan we hear him say (Luke 12:50): "And I have a baptism wherewith I am to be baptized, and how I am straitened until it be accomplished" (Acts 19:3-5). "And he said, In what then were ye baptized? Who said in John's baptism? Then Paul said, John baptized the people with the baptism of penance, saying that they should believe in him who was to come after him; that is to say, in Jesus. Having heard these things, they were baptized in the name of the Lord Jesus." Here we have the baptism of Moses in the cloud and in the sea; the baptism of John; the baptism of Christ, who baptized more than John; and Christian baptism. And in Matt. 3:11 we read of a baptism of the Holy Spirit and of fire. Baptism has been so changed from its original

meaning, that it has lost almost all its significance, which makes it so much more perplexing. John the Baptist immersed. Christ was immersed. This was the universal way of baptizing for more than a thousand years of Christianity. Baptism thus signified a burial; a plunging beneath; an overwhelming—as was also the baptism of Moses. In Luke 12:50 is the real meaning of baptism: after Christ had been baptized in the Jordan, and after the Holy Ghost had descended upon him, he was straitened till the baptism would be accomplished, assuredly signifying his being baptized (overwhelmed) in his death. If this does not satisfy you, kind reader, I will refer you to Matt. 22:29, where Jesus answered the Sadducees concerning the woman who had seven brothers to husband, and the resurrection, where he said: “You err, not knowing the scriptures, and the power of God.” How many Christians err, because they know not the Scriptures, nor the power of God? Let God expound the Scriptures; he alone is able.

In the seventh chapter of Hebrews, the priesthood is explained. Verse 11: “What further need was there that another priest [not priests] should rise according to the order of Melchisedec, and not be called according to the order of Aaron?” Heb. 9:27, 28: “And as it is appointed unto men once to die, and after this the judgment; so also Christ was once offered to exhaust the sins of many. The second time he shall appear without sin unto them that expect him unto salvation.”

Peter speaks of the epistles of Paul, and the Scriptures in general (2 Pet. 3:16), as containing some things hard to be understood, which the unlearned and unstable wrest to their destruction and perdition. This would go to show that we should teach our children from their infancy the Scriptures as Timothy and Susanna were

taught, so as to be neither ignorant nor unstable in the same. Peter exhorts us to increase in the knowledge of God and our Saviour Jesus Christ; and Christ tells us, according to John 5:39: "Search the scriptures, for you think in them to have life everlasting, and the same are they that give testimony of me." We are also told that Paul was sent to Ananias (or Ananias was sent to Paul) in order that he might receive instructions as to further action, so that he might receive remission of his sin and admittance into the kingdom of God. Acts 9:17: "For the Lord had said, Arise, and go into the city, and there it shall be told thee what thou must do." The remainder of the chapter relates how Paul was interviewed, his sight restored, and about his baptism. But hear what Paul himself says about it: "For I give you to understand, brethren, that the gospel which was preached by me is not according to man: for neither did I receive it from man, nor did I learn it but by the revelation of Jesus Christ; neither went I to Jerusalem to the apostles who were before me" (Gal. 1:11, 12, 17, 18).

Our artists represent John as baptizing Christ by pouring water upon his head. Any one who has more than a meager education knows that this is a misrepresentation. They also paint Satan in fierce and ugly forms; with horns, tail, etc. But Satan comes to us in the most pleasing and deceiving way possible, as we see from Paul (2 Cor. 11:14): "For Satan himself transformeth himself into an angel of light." Paul also warned the Corinthians against the subtilty of Satan. Nothing is more favorable to Satan than to misrepresent him so that he can come in unawares or unidentified. The drunkard in the gutter does not tempt the youth to follow him, but the gilded saloon; nor does the fallen, disgraced prostitute tempt the maiden, but the dance-

hall, with its vanities and gayeties, leads to the fall. Satan disguised himself into the most subtle creature in paradise to deceive Eve. He practices the same deceit to-day. He appears in whatever you admire most or love best (that is, according to the flesh) to mislead the unwary. If he came as our artists paint him, few would be his willing victims. So much in our various creeds has been so misrepresenting and so changed from the original truth, that Scripture has lost much of its meaning. Yea, worse, it has virtually become a misleader.

Now a word to the skeptic, who says the Scripture contradicts itself; for instance, Luke 2:14. This has been translated so differently as to mislead. The Catholic version has it: "Glory to God in the highest, and on earth peace to men of good will." The Protestant version has the latter part of the same verse: "Peace, good will toward man." The American Standard Version reads: "And on earth, peace among men, in whom he is well pleased." The former and the latter seem to be the better rendering, as they do not contradict (as skeptics say they do). Matt. 10:34, 35: "Do not think that I am come to send peace upon earth. I came not to send peace, but the sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law." Also in Luke 12:51-53, also in Mic. 7:5, 6. By taking Matt. 10:17-22, it makes this a little clearer. But listen to Christ again: "Amen; I say to you, you shall lament and weep, but the *world* [or, rather, the wicked] shall rejoice, and you shall be made sorrowful; but your sorrow shall be turned into joy." Now we see that when the Lord refers to man as of good will, or in whom He is well pleased, he invariably

speaks of the just; but when he speaks of the world, it invariably refers to the wicked, who follow the lusts of the flesh. In John 16:20 Christ declares that while the just shall be sorrowful, to some extent, this sorrow would be turned into everlasting joy; but the wicked would indeed laugh and follow their luxury, and would soon experience those dissensions as we daily see: divisions, revolt, divorce, murder, etc., as is stated in Matt. 10:21: "The brother also shall deliver up brother to death; and the father, the son; and the children shall rise up against their parents, and shall put them to death." The just and the wicked are here, indeed, delivered up together, but while the unjust have no hope—only despair and vengeance in their hearts—the just have peace of mind, and are resigned and have that immortal hope which is ever theirs. But the class that delivers up unjustly, or betrays, are ever the Judas class and experience the same gratification, sooner or later, as he did, in his unjust goods and deeds; mainly remorse, discontent, despair; in proof of which numerous passages could be cited.

CHAPTER IV.

FALSE PROPHETS.

In the Third Book of Kings (Protestant version, First Book of Kings), chapter 22, we have a striking example of false prophets. Four hundred spake lies; only one, the truth. Here we see that numbers do not count. In Jer. 14: 11-15 we have a very strong statement as to false prophets. When Jeremiah had received his charge of the Lord, he said (almost doubting, as it were): "Ah, ah, ah, O Lord God, the prophets say to them, you shall not see the sword, and there shall be no famine among you; but he will give you true peace in this place. And the Lord said to me [Jeremiah], The prophets prophesy falsely in my name. I sent them not, neither have I commanded them, nor have I spoken to them: they prophesy unto you a lying vision and divination and deceit, and the seduction of their own heart." Again, in Jer. 23: 14-16: "And I have seen the likeness of adulteresses and the way of lying, in the prophets of Jerusalem, and they strengthen the hands of the wicked, that no man should return from his evil doings; they are all become unto me as Sodom, as Gomorrah: Thus says the Lord God, when the Lord hath not spoken." In Micheas 3: 5 and 11: "Thus says the Lord concerning the prophets that make my people err; that bite with their teeth and preach peace; and if a man give not something into their mouth, they prepare war against him: her princes have judged for bribes, and her priests have taught for hire, and his prophets divined for money; and they leaned upon the Lord, saying, Is not this the Lord in the midst of us; no evil shall come upon us." In Sophonias 3: 4:

"His prophets are senseless men, without faith; her priests have polluted the sanctuary; they have acted unjustly against the law." Now, these are just a few of the many instances of prophets and priests of the old Law, to say nothing of those false or idolatrous priests and prophets outside of the Mosaic Law.

Let us now consider a few New Testament prophecies referring to the same subject. In Mark 13: 21-23: "And many false prophets shall arise and shall seduce many. Then if any man shall say to you, Lo, here is Christ, or there, do not believe him; for there shall arise false Christs and false prophets." Matt. 24: 11 gives the same warning. Now, don't for a moment think this refers to a distant period. Note 1 John 4: 3: "And every spirit that dissolves Jesus is not of God; and this is antichrist, of whom you have heard, that he cometh; and he is now already in the world." If he was in the world in the time of the apostles, why do we look to a future time for the fulfillment of these prophecies? They are being fulfilled in our very midst; but so many Christians are blinded, as were the Jews who crucified our Lord. By turning to 2 Cor. 11: 13-15, we see that Paul had trouble with false prophets: "For such false prophets are deceitful workers, transforming themselves into the apostles of Christ, and no wonder! for Satan himself transformeth himself into an angel of light. Therefore it is no great thing if his ministers be transformed as ministers of justice." In 2 Tim. 4: 3, 4: "For there shall be a time when they shall not endure sound doctrine, but according to their own desires they shall heap to themselves teachers having itching ears. And will turn away, indeed, their hearing, from the truth, but will be turned to fables." Who are those that turn to fables but they who abandon the Scriptures, for all sorts of substitutes,

and hair-splitting quibblings and superstitions? Listen to Peter (2 Pet. 2: 1-3): "But there were also false prophets among the people, even as there shall be lying teachers among you, who shall bring in sects of perdition, and deny the Lord who bought them—and many shall follow their luxuries, through whom the way of truth shall be blasphemed. And through covetousness, with feigned words, they shall make merchandise of you." In 1 John 4: 1: "Dearly beloved, believe not every spirit, but try the spirits [judge yourselves], whether they be of God, because many false prophets are gone out into the world." In 1 John 2: 26: "These things I write you concerning them that seduce you." We see that Christ and his apostles have warned us on every hand concerning them that seduce us. Should we not be alarmed and feel suspicious of any who restrain or discourage us from reading or studying these instructions and warnings?

There is also another class of false prophets, most pernicious to youths; they interpret everything as fun. They lie in fun; desecrate the Lord's Day; disobey parents, and superiors, and the commands of the Lord, but never do it in malice, and excuse themselves with the thought that it was all done in fun. This is a most dangerous deceit. It may not be as malicious to do it without malice; but violating the law of the Most High is *never* any fun. Take a fatal poison in fun; or let a neighbor burn your home in fun! How often do friends become enemies because of overdoing fun? And we think it fun to trifle with the law of the Lord of hosts! Know you this: you never yield to the slightest untruth in any form without loss. It will to some extent weaken your mind and intellect, darken your understanding, obscure your vision and weaken your will. If

you think this statement too strong, go to the sanitariums and asylums for the feeble-minded, and you will find just such funny people, who can't take anything serious or of much consequence.

CHAPTER V.

WHO ARE DISCIPLES OF CHRIST?

We must again go to the sacred pages for this as well as for all other facts. Christ says (Matt. 12:50): "For whosoever shall do the will of my Father, who is in heaven, he is my brother, and sister, and mother." I will only refer to Matt. 25:34-45, as Catholics well know this passage, where the Lord will say to his disciples: "Come, ye blessed of my Father, possess the kingdom prepared from the foundation of the world; for I was hungry, and you gave me to eat; I was thirsty, and ye gave me to drink," and so on. This should be conclusive **to every earnest mind what is required of Christ's followers.** "If any man come to me, and hate not his father and mother and wife and children and brother and sister, yea, and his own life also, he cannot be my disciple" (Luke 14:26). This seems to be a difficult passage for many, but it teaches a very plain truth. How decidedly persistent and unwavering we must follow Christ, that we dare not violate his holy Law to please our dearest friend, yea, our own flesh, or lust. This is apparent by turning to Paul (Rom. 12:1): "Present your bodies a living sacrifice." We must lay all our passions and affections, or whatsoever leads away from Christ, on the altar of God as a sacrifice. Christ says (Luke 16:10) if we are faithful in that which is least, we shall also be in that which is great; and he that is unjust in little, will be so in great also. Again we hear the words of Christ: "But the hour cometh and now is, when the true adorers shall adore the Father, in spirit and in truth. For the Father also seeketh such to adore him. God is a Spirit,

and they that adore him must adore him in spirit and in truth" (John 4:23, 24). "Then Jesus said to those Jews that believed him, if you continue in my word, you shall be my disciples indeed" (John 8:31). "My sheep hear my voice, and I know them, and they follow me" (John 10:27). "By this shall all men know that you are my disciples, if you have love one for another" (John 13:35). "For they who are according to the flesh relish the things that are of the flesh, but they who are according to the Spirit, mind the things which are of the Spirit; for the wisdom of the flesh is death; but the wisdom of the Spirit is life and peace. Because the wisdom of the flesh is an enemy of God, for it is not subject to the law of God, neither can it be. And they who are in the flesh cannot please God. But you are not in the flesh, but in the Spirit, if so be the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his" (Rom. 8:5-9).

"Know you not that the unjust shall not possess the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor the effeminate, nor sodomite, nor thieves, nor the contentious, nor drunkards, nor railers, nor extortioners shall possess the kingdom of God" (1 Cor. 6:9, 10). "For know ye this and understand, that no fornicator, nor unclean, nor covetous person, which is a serving of idols, hath any inheritance in the kingdom of Christ and of God" (Eph. 5:5). "But if you have bitter zeal, and there be contentions in your hearts, glory not, and be not liars against the truth, for this is not wisdom descending from above, but earthly, sensual, diabolical, for where envying and contention is there is inconstancy and every evil work" (Jas. 3:14-16).

The second chapter of 1 John is a most remarkable chapter. Just a few extracts: "My little children, these

things I write to you, that ye may not sin. . . . And in this we know that we have known him, if we keep his commandments. He that says he knows him and keepeth not his commandments is a liar and the truth is not in him. But he that keepeth his word, in him the charity of God is truly perfect, and by this we know that we are in him." In Rom. 2:7, 8: "To them indeed, who according to patience in good works seek glory and honor and incorruption, life everlasting; but to them who are contentious and who obey not the truth, but give credit to iniquity, wrath and indignation." In Rom. 6:16: "Know you that to whom you yield yourselves servants to obey, his servants you are, whether it be of sin, unto death, or of obedience unto justice." "Whereas there is among you envying and contention, are you not carnal and walk according to man?" (1 Cor. 3:3). Any one who believes in sectarianism should study this chapter carefully. "But he who adheres to the Lord, is one spirit" (1 Cor. 6:17). "But even to this day when Moses is read the veil is upon their heart. But when they shall be converted to the Lord the veil shall be taken away" (2 Cor. 3:15, 16). "And if our gospel be also hidden, it is hidden to those who perish" (2 Cor. 4:3). "But I fear, lest as the serpent seduced Eve by his subtilty, so your minds should be corrupted and fall from the simplicity [mark the word *simplicity*] which is in Christ" (2 Cor. 11:3). "Try your own selves if you be in the faith; prove ye yourselves. Know you not your own selves that Christ Jesus is in you, unless, perhaps, you be reprobates?" (2 Cor. 13:5). "But increase in grace and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory, both now, and unto the day of eternity. Amen" (2 Pet. 3:18). These are the last recorded words and admonitions of Peter. How are we to in-

crease in the knowledge of Christ but by the careful study of his Word and revelation? If you will prayerfully study the Scriptures, God will not send you Philip, as he did to the Ethiopian eunuch (Acts 8:26-40), but he will send you his Holy Spirit to guide you into all his truth; and he teaches much as a father or mother would their child. He will teach you what you are able or capable of doing first. If you are faithful and dutiful, he will reveal more; but if you neglect his inspiration and his voice, he will not lead you.

Sectarian prelates tell us they have a monopoly on salvation, the Holy Spirit and Last Supper, and so on. There is nothing more absurd. Christ tells us (in Matt. 7:20): "Wherefore by their fruits you shall know them." In numerous citations already quoted, Christ demands that we judge for ourselves. This is apparent from John 10:24-27: "The Jews, therefore, came round about him and said to him, How long dost thou keep our minds in suspense? if thou be the Christ tell us plainly. Jesus answered them, I speak to you and you believe not. The works that I do in the name of the Father, they give testimony of me. [Or, rather, judge me by my fruit, or works.] But you do not believe because you are *not* my *sheep*." "If you love me, keep my commandments. And I will ask the Father and he shall give you another Paraclete that he may abide with you forever. The Spirit of truth whom the world cannot receive" (they are of the world who walk according to the flesh) (John 14:15-17). Also in Wisdom 1:2-5: "For he is found by them that tempt him not, and he shows himself to them that have faith in him. For perverse thoughts separate from God. . . . For wisdom will not enter into a malicious soul, nor dwell in a body subject to sin. For the Holy Spirit of discipline will flee from

the deceitful." Note well what manner of people he flees from; not from the poor, ignorant or common people. He never promises his light to any one because he may happen to be priest or prelate. We all have an equal opportunity to receive the Holy Spirit, whether rich or poor, bond or free, male or female; as our Lord assures us that he respects not the person of man, but searches the heart. Now listen to Christ (Luke 14: 13, 14): "But when thou makest a feast call the poor, the feeble, the lame and the blind, and thou shalt be blessed because they have not wherewith to make the recompense; for recompense shall be made them at the resurrection of the just." If we are spiritual we seek not the recompense of the flesh or world, but of the Spirit, which is to do the will of God. Note John 15: 14: "You are my friends if you do what I command you." Christ says: "Learn of me, because I am meek and humble of heart." The very fact that his coat was seamless goes to show how simple was his apparel; although he was the real and true High Priest, he wore no costly vestments with gold fringes and so forth. He established the Last Supper, not in a cathedral costing many thousands of dollars, not at an altar decorated with images and gold, but in a hall. Christ and his disciples sat at table. This reminds us of the words of Paul, "The simplicity which is in Christ."

A word as to what manner of fasting is required of the followers of Christ: "Why have we fasted, and thou hast not regarded; why have we humbled our souls, and thou hast not taken notice? Behold in the day you fast, your selfwill is found, and you exact of all your debtors. . . . Is not this rather a fast which I have chosen? Loose the bands of wickedness; undo the bundles that oppress. Let them that are broken, go free, and break asunder

every burden. Deal thy bread to the hungry and bring the needy and the harborless into thy house; when thou shalt see one naked, cover him, and despise not thy own flesh. Then shall thy light break forth as the morning . . . when thou shalt pour out thy soul to the hungry, and shalt satisfy the afflicted soul; then shall thy light rise up in darkness, and thy darkness shall be as the noonday. And the Lord will give thee rest continually" (Isa. 58:3-11). When the people inquired of the Lord concerning fasts, through Zacharias the prophet, they were told (chap. 7:9-12): "Thus saith the Lord of hosts, saying, Judge ye true judgment and show ye mercy and compassion every man to his brother. And oppress not the widow, and the fatherless, and the stranger, and the poor, and let not a man devise evil in his heart against his brother. But they would not hearken and turned away the shoulder to depart, and they stopped their ears not to hear. And they made their hearts as the adamant stone, lest they should hear the law and the words which the Lord of hosts sent in his Spirit by the hand of the former prophet: so a great indignation came from the Lord." In Luke 18:12 we read of another fast approved of by a class of men, but rejected by our Lord: "I fast twice in the week; I give tithes of all that I possess." The very fact that he fasted so often indicated that it was not a fast as the Lord required, but a substitute, or invention of man. To fast according to the Scripture is to abstain from pride, selfishness, and all that is contrary to charity or justice, and, in fact, everything contrary to the Scriptures. And here we find all the true disciples of Christ. If doing the will of God makes our relation to be brother, sister and mother of Christ as per Matt. 12:50, how zealous should we be to gain that relation. Imagine yourself in

a strange country, surrounded by rich strangers, how timid would you feel to ask assistance in your every perplexity and need. They might construe your appeal too bold or too familiar, etc. But suppose it were your brother, sister or mother, how different would you feel. But that is just what the observance of God's holy law makes us—fellow-servants and brethren of Jesus, the holy angels, the apostles and prophets. But if we neglect that holy precept, it will make us foreigners and strangers to them—something like a Chinaman in this country, the United States of America.

CHAPTER VI.

THE BREAD OF LIFE.

Here is a subject that has caused much strife, division and contention. I will point out a few plain facts which can not be gainsaid, if happily I may extract my kind reader out of this muddle. In the sixth chapter of John we read: "Labor not for the meat that perishes, but for that which endureth unto everlasting life, which the Son of man shall give unto you." The Jews therefore said: "Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. Then Jesus said to them, Amen, Amen, I say unto you, Moses gave you not bread from heaven, but my Father gives you the true bread from heaven; for the bread of God is that which cometh down from heaven and giveth life to the world. Then they said, Give us always this bread. And Jesus said, I am the bread of life, and he that cometh to me shall not hunger, and he that believeth on me shall not thirst. . . . Amen, amen, I say unto you, He that believeth in me hath everlasting life. Your fathers did eat manna in the desert and they died. This is the bread which cometh down from heaven, that if any one eat of it he may not die. I am the living bread which came down from heaven. If any man eat of this bread he shall live forever, and the bread which I will give is my flesh for the life of the world. This is the bread that came down from heaven, not as your fathers did eat manna and died. He that eateth this bread shall live forever. It is the Spirit that quickeneth; the flesh profiteth nothing. The words that I have spoken to you are spirit and life." (Or, in other words, The bread I will

give you is my Spirit, to them that keep my word, which is also plain from Paul—Rom. 8:9: “Now if any man have not the Spirit of Christ, he is none of his.”) This is so self-evident it should need no comment, otherwise the body should not die. But all, the apostles not excepted, have died according to the body of flesh.

The Last Supper was given us as a memorial or remembrance, and by its observance we show the death of our Lord until he comes, and we confess that we believe in his suffering, death, burial and resurrection, and in his second coming to take us unto himself. We have no right whatever to change an ordinance of our Lord, and this is especially of his own choice and means so much to the Christian. “Amen, amen, I say to you, If any man keep my word, he shall not see death forever” (John 8:51). Here is the true bread of life that comes down from heaven, as to Christ’s earthly body. His body did not come from heaven, but was shaped in his mother’s womb and was nourished as other bodies. Listen to Christ once more (John 12:50): “And I know his [God the Father’s] commandment is life everlasting.” And in Deut. 8:3: “He afflicted thee with want, and gave thee manna for thy food, to show that not in bread alone does man live, but in every word that proceedeth out of the mouth of God.” Right here is where the Jew fell down. He looked to the manna rather than to the words of life, for life. The Scripture did not err in saying, “Bread from heaven,” but the Jews in not discerning either the Giver or the Gift. Christ said, not because it was of Moses, but of the Father. So, many Christians make the same mistake to-day. They can not see the spiritual food and adhere to the figure or type, as did the Jews, in spite of the most overwhelming evidence. Our Lord, when tempted, further confirmed this

doctrine, immediately saying, "Not by bread alone does man live, but by every word that proceeds out of the mouth of God." Or, in other words, Bread is not the chief source of life. Why seek it by unlawful means? He would rather suffer want of material bread, and make sure of the bread of life—the Eternal Bread. Matthew (26:26-30), Mark (14:22-26), Luke (22:15-20), tell of the institution of the Last Supper, but not one of them calls it the bread of life, but refers to it as the last supper, or breaking of bread. Both Matthew and Luke tell us that after they had eaten they sang a hymn.

When the angel liberated the apostles from the prison, he said (Acts 5:19, 20): "Go, and standing, speak in the temple to the people all the words of this life." Stephen in the council, speaking of Moses, said (Acts 7:38): "This is he who was in the church in the wilderness with the angels who spoke to him on Mt. Sinai, and with our fathers who received the words of life to give to us." The Scriptures say that Stephen was full of the Holy Spirit, and this was his last address before his martyrdom, but he did not confound the bread of life with the manna, neither could I ever find that any of the apostles confounded the Last Supper with the bread of life, or the Word that endureth forever. In Col. 3:4 we read that "when Christ shall appear who is your life." He is also quoted as the Word made flesh; also the Father, the Word, and the Holy Ghost. In John 4:14 we hear Christ call his doctrine "water of life." "But the water that I shall give him, shall become in him a fountain of water springing up into everlasting life."

Concerning the partaking of the Lord's Supper, we read: "For we being many are one bread; one body, all who partake of one bread" (1 Cor. 10:17). We must assimilate the bread, so that it may become part of us,

or it comes to be our flesh; so with the Bread of Life. The doctrines and precepts of our Lord we must assimilate, so that we become one spirit with Christ. As the body which does not assimilate food, or indulges in deadly poison, will soon become weak, feeble and incapable of healthy activity, and even die, so also is the spiritual life. Our Lord said: "My meat is to do the will of him who sent me" (John 4:34). In 1 John 2:17: "But he that does the will of God, abides for ever." The spiritual food must permeate our every thought, word and action, and must bear fruit, otherwise it would be as the unfruitful tree that was cast into the fire, or as the fig-tree Christ cursed. All who partake of the Spirit of Christ are necessarily of one spirit. "For if you believe not that I am he, you shall die in your sins" (John 8:24). This is the natural consequence for refusing to partake of the Bread of Life: just as any man must die who will not partake of nor assimilate material food.

CHAPTER VII.

REPENTANCE, FORGIVENESS OF SINS AND SACRIFICE.

Of this we have a noteworthy example in 4 Kings 22:8, 10, 11: "And Helcies the high priest said to Saphan the scribe: I have found the book of the law in the house of the Lord, and Helcies gave the book to Saphan and he read it. . . . And when Saphan had read it before the king, and the king had heard the words of the law of the Lord, he rent his garments." Here we see a sad state of affairs; the book of the law of God lost. We only need to read a little more of the history of those days to see into what superstition and idolatry the people had fallen. We see also what effect the reading of the law had on the righteous king. He rent his garments when he found that his life, and the lives of his servants, did not conform to the law of God. Now, let's see what he did. 4 Kings 23:2, 3: "And the king went up to the temple of the Lord, and the men of Judah and all the inhabitants of Jerusalem with him; the priests and the prophets and all the people, both little and great; and in the hearing of them all he read all the words of the book of the covenant which was found in the house of the Lord. And the king stood upon the steps, and he made a covenant with the Lord, to walk after the Lord, and to keep his commandments, and his testimonies, and his ceremonies, with all their heart and with all their soul, and to perform the words of this covenant which was written in that book, and the people agreed to the covenant." This was a repentance according to Scripture. Again (Ezek. 33:13-16): "Yea, if I shall say to the just, that he shall surely live, and he trusting in his

justice commit iniquity; all his justice shall be forgotten, and in his iniquity which he has committed, in the same shall he die. And if I shall say to the wicked, Thou shalt surely die; and he do penance for his sins, and do judgment and justice: and if that wicked man restore the pledge and render what he has robbed and walk in the commandments of *life*, and do no unjust thing, he shall surely live, and shall not die; none of his sin which he has committed shall be imputed to him. He hath done judgment and justice. He shall surely live." This is the sort of repentance God requires; upon which he also promises forgiveness. These are his own words. And now listen to Dan. 4: 24: "Wherefore, O king, let my counsel be acceptable to thee, and redeem thou thy sins with alms, and thy iniquities with works of mercy to the poor; perhaps he will forgive thy offenses." We have a New Testament example where a king forgave his servant ten thousand talents (Matt. 18: 23-35), because he besought him; but when that forgiven servant met his fellow-servant, who likewise besought him, and he refused to show compassion or forgive: we see how the king recalled his servant whom he had forgiven, and reversed his former decision and charged him again with the whole debt. This is quite in harmony with Ezek. 33: 13-16, just mentioned. In Matt. 27: 3, 4: "Then Judas, who betrayed him, seeing that he was condemned, repenting himself brought back the thirty pieces of silver to the chief priests and the ancients, saying, I have sinned in betraying innocent blood." Now I fear that many Catholics will fare no better who simply confess to the priest. Had Judas confessed to Christ, and asked his pardon, he would, no doubt, have been forgiven. As we shall also, if we do as Zacchæus when he said: "Half of all I possess I give to the poor [not to Christ, nor to the

priests], and if I have wronged any man, I will restore it fourfold." We also have the example of two robbers of whom Luke relates (23:39-44), how the one asked the Lord, in his arrogance, if he be the Christ, to save him, and himself; but the other confessed to Christ, before witnesses, both his guilt, as also his need of Christ's salvation. We all know the answer. Every Christian needs to confess likewise, when evil befalls him, for all indeed suffer justly, for we shall receive the due reward of our deeds. Listen to what Peter said when he was offered money by Simon the magician, who now was baptized, and a Christian (Acts 8:19-22): "But Peter said to him, May thy money perish with thee because thou hast thought that the gift of God could be purchased with money. Thou hast no part nor lot in this matter, for thy heart is not right in the sight of God. Do penance therefore for this thy wickedness, and pray God, if perhaps this thought of thy heart may be forgiven thee." Now, here is Peter, as Catholics are taught and believe, the Pope, the head of the church, with the keys of the kingdom of heaven, empowered to loose and to bind, to forgive or retain sins, and he exhorts Simon the magician to pray to God, if perhaps he may be forgiven. He could not be certain that he would be forgiven. Peter could not absolve him as it appears; neither could he grant him an indulgence on condition Simon offered the money to some worthy cause; all he could do was to send him to God. Catholic friend, think this over well. "But if you will not forgive, neither will your Father who is in heaven forgive you your sins" (Mark 11:26). Here we see on what condition Christ promises forgiveness; not on condition that we confess to a priest and be absolved, but on condition that we correct our wrongs, at least wherever possible, and that we forgive

our neighbor. "Forgive, and it shall be forgiven you" (Luke 6:37). "And be ye kind one to another, merciful, forgiving one another, even as God has forgiven you in Christ" (Eph. 4:32). "If we say we have no sin, we deceive ourselves and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins" (1 John 1:8, 9). "Be it known therefore to you, men and brethren, that through him [Jesus] forgiveness of sins is preached to you; and from all things from which you could not be justified by the law of Moses" (Acts 13:38, 39). In him, every one who believeth is justified. "And how you were converted to God from idols, to serve the living and true God, and *to wait* for his *Son* from heaven, whom he has raised from the dead; Jesus, who hath delivered us from the wrath to come" (1 Thess. 1:9, 10). "But if any man sin, we have an advocate with the Father, Jesus Christ, the Just. And he is the propitiation for our sins; and not for ours only, but also for those of the whole world" (1 John 2:1, 2). In the face of all this evidence, how can we believe for one moment that our forgiveness depends on the absolution of a man-made priest?

We will now consider "sacrifice," using the words of the Holy Ghost, as heretofore, for in 2 Pet. 1:21 he says: "For prophecy came not by the will of man at any time; but the holy men of God spoke, inspired by the Holy Ghost." "He that keepeth the law multiplieth offerings. It is a wholesome sacrifice to take heed to the commandments and to depart from all iniquity. And to depart from injustice is to offer a propitiatory sacrifice for injustice, and a begging of pardon for sins. He shall return thanks that offereth fine flour, and he that doth mercy, offereth sacrifice. To depart from iniquity is that which pleases the Lord, and to depart from in-

justice is an eternity for sin" (Eccles. 35: 1-5). "But to whom shall I have respect, but to him that is poor and little and of a contrite spirit, and trembleth at my words?" (Isa. 66: 2). "Doth the Lord desire holocaust and victims and not rather that the voice of the Lord should be obeyed? For obedience is better than sacrifice" (1 Kings 15: 22). "Offer up the sacrifice of justice and trust in the Lord" (Ps. 4: 6). In Isa. 1: 10-23 the Lord warns the people to offer sacrifice no more in vain, but to correct their evil ways. "To what purpose do you bring me frankincense from Saba and the sweet-smelling cane from a far country? Your holocausts are not acceptable nor are your sacrifices pleasing to me" (Jer. 6: 20). "For I desired mercy and not sacrifice, and the knowledge of God more than holocaust" (Osse 6: 6, 7). "I will show thee, O man, what is good and what the Lord requires of thee. Verily, to do judgment and to love mercy, and to walk solicitous with thy God" (Mich. 6: 8). And in Matt. 9: 13, also 12: 7: "And if you knew what this meant, I will have mercy, and not sacrifice." Also in Mark 12: 33, the scribe said: "And that he [God] should be loved with the whole heart, and with the whole understanding, and with the whole soul, and with the whole strength; and to love one's neighbor as one's self is a greater thing than all holocausts and sacrifices. And Jesus, seeing that he had answered wisely, said to him, Thou art not far from the kingdom of God." "The beginning of a good way is to do justice, and this is more acceptable with God than to offer sacrifice" (Prov. 16: 5). "But now once at the end of ages, he hath appeared for the destruction of sin, by the sacrifice of himself; and as it is appointed for men once to die, and after this the judgment; so also Christ was offered once to exhaust the sins of many" (Heb. 9: 26-28). And again from

Heb. 10:12, 14, 18, 26: "But he, offering one sacrifice for sins, forever sitteth on the right hand of God. For by one oblation he hath perfected forever them that are sanctified. Now where there is remission, of these there is no more an offering for sin. For if we sin wilfully after having received a knowledge of the truth, there is no more left a sacrifice for sins." "By him, therefore, let us offer the sacrifice of praise to God continually: that is the fruit of our lips; glorifying his name. And do not forget to do good, and to impart, for by such sacrifices God's favor is obtained" (Heb. 13:15, 16). "Be you also as living stones built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ" (1 Pet. 2:5). It is plain here that all Christians are entitled, and requested, to offer sacrifice to God; no matter what the sex, or state in life, we may offer sacrifice to God that can not be surpassed by prelate or pope. Paul, no doubt, had this in mind when he wrote to the Galatians (3:28): "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for you are all one in Christ." This chapter should clear many a doubt in every Catholic, as I have used only the words of the Holy Ghost in the sacred Scriptures, and used the Catholic version exclusively, not because I believe them superior to other versions, but on account of the prejudice that is taught into the Catholics against everything outside Catholicity. Dear Catholic reader, I simply wish to lead you to Christ and his Word; to lead you away from deceit and false teachers, as you will note that the Bible is full of warnings. I will point you to James the apostle again, in reference as to where to find wisdom: "But if any of you want wisdom, let him ask of God, who giveth to all abundantly, and upbraideth not, and it shall

be given him. But let him ask in faith; not wavering" (Jas. 1:5). Why did the apostles all send their hearers to God, when they could impose their hands on the faithful and impart the Holy Ghost? They well understood that it was the gift of God, that no man might glory.

CHAPTER VIII.

IMAGES.

There is so much said about images in the Catholic Church! Let us consult first the word of God before forming a conclusion. "Thou shalt not make to thyself a graven thing, nor the likeness of anything that is in heaven above or in the earth beneath; nor of those things that are in the sea under the earth" (Ex. 20:4). This is part of the second commandment. But in the Catholic catechisms it is so abridged few Catholics know what the second commandment is. "Keep, therefore, your souls carefully. You saw not any similitude in the day that the Lord God spoke to you in Hebron from the midst of the fire: lest perhaps, being deceived, you might make you a graven image of male or female" (Deut. 4: 15, 16). "Neither shalt thou make nor set up to thyself a statue, which things the Lord thy God hateth" (Deut. 16:22). "And the Levites shall pronounce and say to all the men of Israel, with a loud voice, Cursed is the man that maketh a graven or molten thing; the abomination of the Lord, the work of the hand of artificers, and shall put it in a sacred place. And all the people shall answer and say, Amen" (Deut. 27: 14, 15). "And they have set their idols in the house in which my name is called upon, to defile it" (Jer. 32:34). "For their tongue that is polished by the craftsmen, and themselves laid over with gold and silver, are false things and they cannot speak. And as if it was for a maiden that loveth to go gay, so do they take gold and make them up" (Baruch 6:7, 8). Here is a noteworthy point to be made: images of to-day, as a rule, are not made to

represent the saints as they were in the flesh; as these were of the common, plain people and not arrayed as the artificers represent them. Neither can they represent their glorified spirits in heaven; but are simply made to please the artificers, or for the market, so that they will command a good price. Listen again to Baruch (6:24-27): "Men buy them at a high price, whereas there is no breath in them, and having not the use of feet, they are carried upon shoulders, declaring to men how vile they are. Be they confounded also that worship them. Therefore if they fall to the ground they rise not up again of themselves, nor if a man set them upright will they stand by themselves; but their gifts shall be set before them as to the dead. The things that are sacrificed to them, their priests sell and abuse in like manner; also their wives take part of them, but give nothing of it, either to the sick or to the poor." Here is another thought: while the Latin Catholic priests now have no wife to partake, still they, as a rule, are not liberal to the poor. Christ said: "What you have done to the least of mine, you have done unto me." But he promised nothing to image worshipers but wrath! You say you do not worship images, but I know what you do. I myself helped to carry them in procession, and I tell you what you do; you transgress the Scriptures; you give scandal to your Protestant brethren, and to unbelievers. You bestow untold sums of money on them to beautify them, to please your own taste and imaginations, and set before them candles and flowers. While there are images of God and of God's own design, sick, poor, needy in want and distress, on whom your money and energy might be spent, in the service of your brethren and of God, and not waste them on wood, stone and such as the prophet has just described. The apostle Paul

said: "To whom you yield your members to serve, his servants you are." Therefore, if you serve dead wood, or stone, or images of any kind, their servants you are indeed. Once more to Baruch (6:69, 72): "For as a scarecrow in a garden of cucumbers keepeth nothing, so are there gods of wood and of silver, and laid over with gold. Better therefore, is the just man that hath no idols, for he shall be far from reproach." My Catholic brethren, if your images in general have more virtue than these herein described I fail to find them, unless perhaps, as a neighbor said to me, that he loved them so very much. If that be an excuse, the drunkard can say he loves his liquor; the adulterer, his lust; I suppose the idolaters of old loved their idols too! I am told of a dying artist who had made many images and crucifixes, when approaching close to his death, the priest held a most beautiful crucifix before him, but he persistently turned away his face. Upon the priest's inquiring for the reason, the dying artist said, "This is the work of my own hands, and can bring me no consolation now." Note Ezek. 7:20: "And they have turned the ornaments of their jewels into pride, and have made of it the image of their abominations and idols. Therefore, I have made it an uncleanness to them." In Hab. 2:18-20: "What doth the graven thing avail? because the maker thereof hath graven it a molten and a false image; because the forger thereof hath trusted in a thing of his own forging, to make dumb idols. Woe to him that saith to wood, Awake; to the dumb stone, Arise: can it teach? Behold it is laid over with gold and silver and there is no spirit in the bowels thereof. But the Lord is in his holy temple: let all the earth keep silence before him."

There is still a more dangerous idol worship. We

are taught to worship the Father in spirit and in truth: anything or everything that we suffer to get between us and our God, or our duty to him, or that will hinder us from saying, "Not mine, but thy will, be done," is an idol in the fullest sense of the word. Listen to Paul (Rom. 1:23): "And they changed the glory of the incorruptible God into the likeness of the image of a corruptible man, and of birds, and of four-footed beasts, and of creeping things." The same apostle says (1 Cor. 10:6, 7, 14, 15): "Now these things were done in a figure for us, that we should not covet evil things as they also coveted. Neither become ye idolaters as some of them, as it is written, The people sat down to eat and drink and rose up to play. Wherefore, my dearly beloved, flee from the service of idols. I speak as to wise men, judge ye yourselves what I say." In Col. 3:5 he says: "Mortify therefore, your members which are upon the earth; fornication, uncleanness, lust, evil concupiscence and covetousness, which is the service of idols." In the third chapter of Esther, we read how Mordecai refused to bend his knee to Aman, although this imperiled both his life and the lives of all his brethren in the whole empire. It is apparent that Mordecai was not asked or expected to adore Aman or to give him divine worship, but simply to give him undue honor. This should teach us how careful we should be not to give undue honor to a person, place or thing. Whom you serve, his servants you are, whether vice, passion, vanity, person, wealth or God.

There is still another evil effect of images when we are in their presence. They are to remind us of the presence of God, and in some instances it does, but where this is the case the reaction is worse than the stimulant. Leaving the images also applies to the person leaving

the presence of God. We should always walk in the presence of God. Catholics are so frequently with their church and images as the vulgar in the presence of ladies.

Furthermore it attacks faith. The instant we walk by sight we cease to walk by faith. Now these images are to represent the presence of God, or remind us of it. Faith leads us to see God everywhere, image or not. We never read of Christ going to an image to pray; on the contrary, he sought the most common places. "And rising very early in the morning, going out, he went into a desert place, and there he prayed" (Mark 1:35). When at Jerusalem, strange as it may seem, he often went to the Mount of Olives, instead of to the temple, to pray. Imagine Christ falling down before an image to pray to his Father!

Paul tells us that what is not of faith is sin. We must learn to walk by faith. Without faith it is impossible to please God. James says faith without works is dead; or, in other words, show your faith by works. He compares faith without works to a dead body. As a living body necessarily manifests life in the same proportion to which it possesses life, so faith necessarily manifests itself in the same proportion a man possesses it. In speaking of our adversary the devil, Peter says (1 Pet. 5:9): "Whom resist strongly in your faith." Why all these warnings? Paul says in Heb. 11:1: "Now faith is the substance of things hoped for, the evidence of things that appear not." Here it is again: images do appear, and are visible, and are not of faith. Thus was Eve seduced (Gen. 3:6): "And the woman saw that the tree was good to eat, and fair to the eyes, and delightful to behold, and she took of the fruit thereof, and did eat, and gave to her husband, who did eat." Don't you see

that Eve failed in faith? The word of God said, If you eat, you shall die. But sight deceived her. "He that despiseth me and receives not my words, hath one that judges him; the word that I have spoken shall judge him in the last day" (John 12:48). This is a remarkable passage, when rightly viewed. For instance, if we treat our fellow-man unjust and unchristian, because he so treated us, are we not despising the law of God, or making our obedience to it depend upon circumstances? Will the father of a family whose wife and children are not kind and loving or dutiful to him, for that reason cease to provide for them; go to saloons, theaters and other places of amusement, in spite of the precept of our Lord to nourish and cherish his wife, in spite of Paul's charge: "But if any man have not care of his own, and especially of his own house, he has denied the faith, and is worse than an infidel" (1 Tim. 5:8). Our neighbor, our wife, our children, are not on trial as far as we individually are concerned, but ourselves are on trial whether the word of God and his precepts have an abiding-place in our hearts; whether we will be loyal in good and evil days; whether we love the law of God more than our lust and carnal desires. If we are on a journey to a given place, we must keep on going, by land or sea, over rough and hilly roads, just as we find them, with the wind and against the storms, if we ever expect to land at our goal. Too many Christians act as a traveler going the opposite way to that of his destination, because the road seemed better, regardless of where it was leading him. Or, as if a balky horse should say at the foot of a hill, I will pull when the road leads downhill again, but refuse to pull uphill. The same can be said of wives, children or all who shirk their Christian duty, on account of incidents, or a second party. A second party should have

absolutely nothing to do with us; so far as we are individually concerned, we must all make good for ourselves and do justly toward our brethren, whether they act right or not. Christ, our Lord, became obedient to the death on the cross, and do we followers of the Christ desire to be absolved from his divine precept on the slightest pretext? Frequently when I read those sacred pages, I feel ashamed to acknowledge being a professing Christian, when I note how much my conduct is lacking in conformity to God's holy law. Neither can I see how Christians can read those sacred pages written by the holy prophets and apostles of our Lord and Saviour Jesus Christ, without emotion or tears. Kind reader, spend the time you waste on images amongst the needy and with the prophets and apostles of our Lord in searching his holy precepts, and you will shortly become a trained warrior of Christ.

CHAPTER IX.

TO PRIESTS AND PRELATES.

We read in Malachi 2 of the threat of God to curse the blessing of the priests for their arrogance, pride and presumption, for having departed from the law of God. In verse 10 he says: "Have we not all one Father? Hath not God created us? Why then doth every one of us despise his brother, violating the commandment of our fathers?" "His priests have polluted the sanctuary, they have acted unjustly against the law" (Soph. 3:4). "His princes have judged for bribes and his priests have taught for hire, and his prophets divined for money" (Mic. 3:11). This last passage is peculiarly applicable to the prelates of the Latin creed. You will, wherever possible, be both judge, priest and prophet, and reject all else. You expound the Scripture, the law of God, to your own mind; deny the right to differ, and without charity or mercy condemn all who do not assent to or submit to your decisions. "His priests have despised my law" (Ezek. 22:26). The same prophet (7:26) says: "The law shall perish from the priest and counsel from the ancient." And in Lam. 4:13, 14: "For the sins of her prophets, and the iniquities of her priests, that have shed the blood of the just in the midst of her. They have wandered as blind men in the streets, they were defiled with blood, and when they could not help walking in it they held up their skirts." In Jer. 6:13: "For from the least of them, even to the greatest, all are given to covetousness, and from the prophet to the priest, all are guilty of deceit." Now the point I wish to make here is, we see how people who blindly followed the priests or

pretended prophets were ever misled, but they who adhered to the Lord, justice, charity, and judged the priest or prophet by their fruits or works, were ahead. And in spite of all these sad experiences and warnings, the prophets and priests again misled the people when Christ the Messiah appeared. Those priests did as the Catholic popes and prelates do to-day. They say they know the Scripture; it is their part to decide and command; it is the people's part to submit and obey. They could point to Deut. 17: 8-13 more confidently than you can point to Matt. 23: 2, 3. Don't you see a carnal man can not understand a spiritual law, and that the people who were a law to themselves did not depend on blind leaders, but followed God's Scripture as they understood it? And reason teaches they were ever the ones who were on the safe way to life. Why do you take the Bread of Life, the word of God, the Scriptures, from the people? You may say you are not opposed to the Catholic Bible; well, what did the Council of Trent conclude concerning the reading of the Bible? What about Protestant Bibles in a book by Rev. M. Phillips, "Questions Asked by Protestants Briefly Answered"? You say Catholics are forbidden to read a Bible containing error (this, of course, refers to Protestant Bibles; I know what you taught me concerning Bibles from my infancy); when you say this you have deliberately lied. You have time and again burned Protestant Bibles, but have you in one instance replaced those destroyed by a more correct version of the Bible? Were you zealous to distribute the correct version as you call it, so people could have the better Bible? The same author (referred to above) goes on to say that Protestants can not be certain to have the correct Bible, as they were not present when the original copies were gathered, and it is impos-

sible now to find all the original copies. Now, right here you give evidence against yourself. How careless you were in preserving those sacred documents! I would also like to ask that reverend gentleman if *he* was present when those copies were collected, or if any of his ancestors were? Also, if he thinks they could hand down the correct word of God, verbally or through tradition, if they can not be certain about the written Word? To the question, "Who explained the Bible to the Jews in the Old Testament?" he says, the high priests and the Sanhedrin (which was a council), and points to Deut. 17:8 for their authority. Now, the very sad fate of those people should inspire him or any one to seek a better leader. Why does he not point to Annas and Caiaphas, and the council that condemned Christ, and later Stephen and the apostles, and also assert the correctness of their decisions? If this is your proof for your position, well and good; you have followed their example well!

This author says in every Catholic home is found either an extract of the Bible, the Bible itself or a prayer-book, taken from the Bible. Here is another instance of your dodge questions. There is not honesty enough in you to openly state the position you take regarding the Bible. You know the Bible is in few homes of Catholics, and they are only allowed to read and construe it as you dictate. If it were a letter of your father's, or his testament, bequeathing you an inheritance, and the civil courts or some of your brothers would treat you thus, would you be satisfied? Yet you expect us to be willing to gamble our eternity, our God, and our all on such rot misrepresentation and lies.

Why this great opposition to Martin Luther? Not because of what he was, but *because of what he accom-*

plished. Just as with John the Baptist: he could preach in the desert so long as he interfered not with Herod and his wicked, unlawful wife. So with Christ: as soon as the scribes and high priests saw their honor, source of revenue and authority was being undermined, they sought to destroy Christ. Not because of what he was, but because of what he was accomplishing. So also with the Protestant Bible: the hostility is not because it is not a scholarly work of translation, but because you can not control it. I was a church-goer in a Catholic Church for more than forty years, and I can not remember of ever seeing a Bible of any kind in any Catholic Church. When I was fourteen years of age, I spent ten months at a scholasticate where young boys are prepared for the priesthood (an immense institution), where every meal-time, while we ate, the better scholars had to take turns in reading. The subject invariably was the missions, their chapels, letters of missionaries which had been printed, and so forth; but I never heard them read the Scriptures or letters of the apostles of our Lord. Neither do I remember of seeing a Bible while at that institution. But I did see a large library full of story-books, some containing the most notorious lies. In most cases the author never attempted to tell the truth. It is easy to see that the error is not the trouble in the Protestant Bible: the trouble is you can not control the Protestant Bible, and your sectarian creed will not stand investigation. Paul was not afraid. He said, "Prove all things; hold that which is good." Peter says the word of prophecy is a light shining in a dark place, and Christ says the darkness hateth the light. Here is the key to the whole situation. Your sectarian rot can not stand the searchlight of Holy Scripture. You, moreover, tell us that in a great council, held at Carthage, A. D.

397, you found spurious Gospels of Peter, James and Matthew, and you separated the chaff from the wheat; but tradition has it that those spurious Gospels were incompatible with the spirit of sectarianism, and were too hard to be explained away by the ruling class, both secular and clerical, and were therefore rejected. Catholics have come so far, in many instances, in denouncing the Scriptures, that all the Bible is dangerous but for a few who desire to rule and dominate. When you judge the Catholics unfitted to read the Bible, as per 2 Pet. 3: 16, you give evidence against yourself; for after having taught them these centuries, you adjudge them unstable and ignorant, for Peter spoke of those only. Paul judged his readers capable of his epistles; so did Peter, James and John. What are you making of yourself? Peter, moreover, warns us, saying: "You, therefore, brethren, knowing these things before, beware lest being led astray by the error of the *unwise*, you fall from your own steadfastness." I read in the Catholic Bible (Eccles. 39: 1): "The wise man will seek out the wisdom of all the ancients, and will be occupied in the prophets." Who are the unwise? They who are occupied in the prophets, or they who prefer to be occupied in Catholic stories or novels? The latter could learn a wholesome lesson from the prodigal son. Moreover, you claim to have the only creed that has not changed Christ's ordinances. Well! You changed baptism, the Last Supper, Sunday worship till they have lost most all their significance. You changed the office of the bishop in the face of Paul's charge (1 Tim. 3: 2): "It behooveth, therefore, a bishop to be blameless, the husband of one wife;" you introduced the mass as a sacrifice in the face of Heb. 10: 26: "There is now left no sacrifice for sin." The chief form of primitive worship consisted in reading the

Scriptures, prayer, exhortations, partaking of the bread and wine, and singing the praise of the Lord. Instead of this you gave us a dollar sacrifice. The dollar is not a charge: it must be given as an offering, in a sort of roundabout, boot-legging way, so as not to desecrate the mass. Also, you have priests arrayed in costly vestments, officiating in costly churches, at expensive altars, to represent Christ—born in a stable, reared in a humble home and wearing a seamless garment. But this is not all: You gave us holy water, medals, scapulars, indulgences and a host of other hair-splitting superstitions out of harmony with Scripture and the simplicity of the gospel of Jesus Christ. Your councils and popes come and condemn all as heretics, and hurl anathemas at all who do not accept the whole dose of your adulterated creed. We read (Mal. 2:2) that the Lord threatened to curse the blessings of the priests, and I rest assured he will also bless the anathemas of these pretenders who do as Isa. 59:4 says: "There is none that calleth upon justice; neither is there any one that judges truly, but they trust in a mere nothing, and speak vanities. They have conceived vanities and brought forth iniquity." Well has Isaiah prophesied of you (3:12): "They that call thee, Blessed, the same deceived thee." Also in 24:5: "Because they have transgressed the law, they have changed the ordinances; they have broken the everlasting covenant." And Isa. 8:12, 13: "Say not a conspiracy; for all that this people speaks is a conspiracy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself, and let him be your fear, and let him be your dread." But you would have us fear you. Was not I myself threatened by you (and I know of others) simply because I did not give my sanction to some of your schemes? A friend of mine who was present urged

me persistently to yield, as he said you could put a curse on me, so I might die and leave my children orphans. You rule wherever you can intimidate people. I also know where you abused the confessional to gain selfish and political ends. If you can not force your dogmas and adulterations on your followers, you will disgrace them, refuse the sacraments and Christian burial, etc. You are truly they of whom Micah (3:5) prophesied: "Thus says the Lord concerning the prophets that make my people err; they bite with their teeth, and preach peace, and if a man give not something into their mouth, they prepare war against him." You can absolve a drunkard, or a murderer, or an adulterer, but if I do not repudiate all other creeds, except the doctrine of your clergy and pope, and do not believe that you can forgive sins (a right the apostles never assumed), no matter what my other conduct is, I can not be absolved by you. I may take my children to theaters, dances or saloons, of course, on condition of proper conduct; but I may not under any circumstances take them to a Sunday-school where Christians teach the word of God, and sing his praise in a Protestant church. I am, rather, to go to no church at all, if I do not go to a Catholic Church. Now that I am a member of the Christian Church, I can not, with your consent, take my family with me to church as long as you can intimidate them. They must disobey me or you. You will not give my children permission to honor their father's judgment. Don't imagine for an instant that I am ignorant of your tactics. I have made this a chief study for many years, and know very well your method of misrepresenting things and giving evasive answers; only upon severe cross-examination could I get a direct answer from you, and not until you had exhausted every avenue of escape. The first answer

you gave, in every case, would be, "You are on a bad, dangerous road; you have been stuffed by Protestants, or have read bad or forbidden books." Only upon insisting that this was not the issue and demanding a "Yes" and "No" answer could I get a direct admittal that I was correct in my statements. I confess and admit that I have lost all confidence and respect for you as a class. I know there are some good and sincere prelates among you, with whom I sympathize very much, as well as with the honest laity. It is for the benefit of these I write this book. But for the hypocrite and deceitful, there is no remedy. The history of our Lord should convince everybody of this fact.

But to return to my former subject: you say twelve apostles preached the gospel and only four wrote Gospels, and as few wrote epistles. Where are the teachings of the other apostles? Well, take, for instance, the courts of justice. They impanel a jury of twelve men. This jury agrees upon a verdict. One juror writes the verdict and presents it to the court. No one will ask for the verdict of the other eleven after the verdict is acknowledged. So why should the other apostles write or rewrite what was already written? They knew it was sufficient, as the apostles were evidently acquainted with all the writings, as is evident from 2 Pet. 3: 15, 16: "As also our most dear brother Paul, according to the wisdom given him, hath written to you. As also in *all* his epistles speaking in them of these things." Mark the words: *In all his epistles*. And Paul was probably unknown by face to most of the apostles, but they knew all his epistles. How can we suppose that they were not acquainted with the writings of those apostles with whom they were constantly associating? Again, in our courts of justice no biased or impartial juror is allowed to sit on any case.

But you will adjudge everything by the most sectarian prejudice. You will not admit an impartial juror to your courts. You verily imitate Annas and Caiaphas, who, after Pilate had declared Christ innocent, and they could bring no other evidence, claimed, "We have a law, and by that law he ought to die."

Take another illustration from the courts in regard to a will, or testament, or any contract. Suppose it gets mutilated, or a part gets lost, and a controversy arises. The remainder of said original document is always the basis of litigation, and no verbal evidence is accepted that contradicts the written document. In many places courts will not honor a verbal or traditional argument at all. You ask us to set aside the written Word and take tradition. Now, I believe that any man who will not judge justly and consistently in worldly matters will not in spiritual matters. The woe our Lord pronounced against the lawyers for taking away the key of knowledge is for all who pervert right judgment. The Holy Bible is the key of knowledge, and your hostility to it is because people do not understand it. Thus the scribes and Pharisees rejected and cast out of the synagogue those who followed our Lord, not because they did not understand him, but because the followers of the Lord became too wise, and made it impossible for them to misinterpret the meaning of the law. Here you may refer us again to Matt. 28: 18-20; John 20: 21-23. Very well! The apostles made good! They healed the sick, cast out demons and raised the dead to life, and they imparted the Holy Ghost through the laying on of hands; they spake with divers tongues and prophesied. Now I will point you to John 8: 39: "They answered and said to him, Abraham is our father. Jesus said to them, If ye be the children of Abraham, do the works of Abraham." If

you are the successors and representatives of Christ and the apostles, *do the works of Christ and the apostles*. "He that saith he abideth in him, ought himself also to walk even as he walked" (1 John 2:6). In 1 Peter 5 we read that elders or bishops were to take care of or feed the flock, not as domineering the clergy, but as a pattern of the flock. What must we think of you when we study these sacred writings, and compare them to the teachings of sectarian prelates, who spend fabulous sums on cathedrals, churches, parsonages, vestments, images and a host of useless superstitions and vanities, while thousands are starving in Russia, India, China and elsewhere? Such conduct as this must have inspired the passage in Wisdom 13: 1: "But all men are *vain* in whom is not the knowledge of God."

If Paul could say, "I am nothing," and Peter could say, "I also am a man," whence *your* great arrogance? If Peter had the keys of heaven, as you teach, where or when did he open to Paul, or when did he close the kingdom? He in reality opened Christ's kingdom on the day of Pentecost when he preached the first sermon under the gospel dispensation, as per Acts 2: 14-42. But further, I fail to find another act as refers to his "keys," or as to his having transferred them to another. If our prelates were chosen as per Acts 6, 1 Timothy 3 and Titus, chapters 1 and 2, we would not see so much of vanity, scandal and God-dishonoring Christianity.

Kind reader, please take notice how soon this book will be anathematized; but I say to priests and prelates, Know you this, that I neither regard your anathemas nor blessings; the Lord shall be my Helper. You have burnt at the stake those who have protested against your corruption long before Martin Luther was born, and you may do it again. But truth, crushed to earth, will

rise again. The consecration is not made with hands, but is of the Spirit. Christ was not ordained priest or king by hands of men; neither are the saints of God ordained by men, but by the Spirit. Do not be deceived with visible things. They all perish, but we look for the new that abides forever. As to your creed or party dating back to the apostolic times it is quite true in 3 John 9 and 10 he wrote of you, but it was then governed by Diotrephes. Do not imagine for one moment that your popes and councils can change God's ordinances any more than you can change the course of the sun or moon.

CHAPTER X.

THE SITUATION DISCUSSED.

Time and again I have been asked why it is that the things of which I have written have not been discovered before by the scholars of the Catholic Church? I disclaim the honor of discovering these truths, as there were thousands upon thousands who preceded me and understood these things; but, however, I will answer the question by asking another. Why was it that when Christ was born in Bethlehem, a good-sized town, crowded to overflowing, did none find and recognize him but a few shepherds who were neither rich nor learned in a worldly sense? Also, when Jesus was presented in the temple, why did none but Simon and Anna recognize him, about whom we know nothing but that Simon was just and Anna was a virgin, then a wife, then a widow? Does this imply that other men were not just, or that other women had not been virgins, wives or widows of correct deportment? This seems impossible to me. Further, how was it that the three kings, or wise men, from the East, came a long journey of many days, through Jerusalem and on to Bethlehem, and there found our Lord and worshiped him? Jerusalem was full of scribes, Pharisees, priests and also the high priest, all within a few hours' walk of where Christ lay in a manger, and they found him not. Neither would they recognize him afterwards, when they saw his mighty works. Don't ask me to believe that those three wise men, or kings, did not have the Scriptures and were not conversant with the prophets. They most certainly were looking for the salvation of Israel which

should be unto all the people. They had prepared for his coming and had noted every indication thereof.

It is quite clear from what has been said that we must look ever to Jesus as the Author and Finisher of our faith. If we begin to copy after others we generally fall into their errors. In 1 John 2:1 we read that "we have an advocate with the Father, Jesus Christ the just." John includes himself and all the other apostles. In another place in the Scriptures we read of "one mediator;" then there can be *no other* mediator. Paul, after speaking of the remission of sins, and of the priesthood of Christ, also says, "Let *us* draw near with a true heart," etc. Our mission is the same as that of the apostles—to lead our brethren to Christ, not to creed.

We should learn a wholesome lesson from the reply Jesus gave to Joseph and Mary after they had sought him sorrowing among their friends and kinsfolk: "Did you not know that I must be about the things that are my Father's?" or, as the American Standard Version puts it, "In my Father's house" (Luke 2:44-49). All signified in his Father's realm. All who seek peace, rest and Christ's salvation among their friends and relatives (which also signifies the flesh, its friends and affinities), indeed seek him sorrowing. Wherefore, Christ's answer is to all such: "Why seek ye me here, there, or yonder? Know you not my kingdom is not of this world? Know you not where to seek me?" Or rather, "Seek me in the spiritual realm, for my Father is a Spirit." But some say, How can we know the spiritual? In Galatians 5 Paul describes the fruits of the flesh and the fruits of the Spirit. If you would bring forth the fruits of the Spirit, you must assuredly walk in the Spirit. "By their fruits you shall know them."

All creeds agree that a Christian is a soldier of Christ

or of his cross. Now, a soldier must be faithful, must endure sieges and hardships, before he can wear the laurels of a hero. Every adversity that befell Washington, and every difficulty he surmounted, added honor to him, and showed forth what stuff he was made of. Had he run at the sight of a superior enemy, or at the first appearance of powder-smoke, he would be no hero to-day. Can we weigh a soldier of the cross in a different balance? God promised the reward to overcomers: those who overcame the world, the flesh and the devil. I honestly believe that temptations come to every soldier of Christ. True Christians will frequently admit of having been tempted to the very verge of despair, as was the patriarch Job. Abraham was asked to cast out his first-born son, whom he loved; then he was asked to sacrifice his only remaining son, and he yielded immediately. And the Scripture saith, after he had endured—he was first required to endure—he was greatly blessed of God. Abraham is our figurative father; that is, of the children of promise, or of the faithful. Jesus says to all: "If ye be the children of Abraham, do the works of Abraham." Now, Abraham had to first cast out Ishmael, his first-born son, whom he loved, and disinherit him. So we must cast out our first-born—the flesh—and disinherit it of all unlawful desires and lust. Jesus said: "Unless a man be born again, he cannot see the kingdom of God. . . . Unless a man be born again, of water and of the Holy Ghost, he cannot see the kingdom of God" (John 3: 3, 5). This second or regenerated son, the regenerated Christian, we must ever be willing to lay on the altar of Jehovah, to serve his good pleasure, even unto death, as our reward or deliverance is also of promise. In this we may imitate Abraham, and do honor and sacrifice to God. This will be meritorious and pleas-

ing in the sight of God. Imagine yourself receiving a gift from a friend who would grouch and complain how hard it was and how much effort it cost him to make the gift. Would you relish the gift? I fear not! A lesser gift, given with delight, bespeaking the desires of the giver to give, is the most appreciated one to be received. Think of a servant in the house that was promised good wages upon doing a certain amount of work, but who was ever busy with amusements or some other fad, and would grouch every time attention was called to his or her work. Would the householder be pleased? I fear not! Such Christians imitate the Jews who would offer the lame, the blind, the feeble, spoken of in Mal. 1:8.

Again, let one of us, who call ourselves Christians, fall heir to thousands of dollars unexpectedly. Where are our first thoughts? To aid the poor, starving sick, or furnish means to spread the gospel of Christ? Or is it all centered on vanity, excursions, theaters, amusement, or perhaps poodle-dogs? Know ye that the Holy Ghost does not say in vain: "Where your heart is, there is your treasure also." Your heart is always where your spare moments are. Every-day life brings much we do not like. Our earnings go to support those depending upon us. But the spare moments, the surplus money, decides our heart's affections. How can Christians of to-day say that they love the Lord their God with their whole heart, soul and strength, and not deceive themselves, unless they be living holy lives? We deceive ourselves more frequently than we are deceived by others. James, no doubt, had such selfish Christians in mind when he said: "You ask and receive not, because you ask amiss, that you may consume it on your concupiscences" (Jas. 4:3). That is, on our vanity, self-gratification, etc.

When we serve the Lord with all the heart, it is with delight. Consider it a privilege to serve him, and as the apostle says, "Count it all joy to suffer for so great and good a Master." Then we offer the firstfruits to God, the clean oblation of which we read (Mal. 1:11): "For from the rising of the sun to the going down, my name is great among the Gentiles, and in every place there is sacrifice, and there is offered to my name a clean oblation." Note the words "every place." Not at Jerusalem alone, or in every church, but *in every place*. This speaks well, in so far as there must be true adorers in every place. Are we of the number? We hear so much complaint, and frequently among Catholics of all classes, of their difficult station in life. Their vocation is so hard; their duties so grievous; but, my friend, you have made it so yourself. Listen to Wisdom 5:6, 7: "Therefore, we have erred from the way of truth, and the light of justice hath not shined upon us. We wearied ourselves in the way of iniquity and destruction, and have walked through hard ways, but the way of the Lord we have not known." Know ye not the commandments of the Lord are not grievous? Peter says the Lord is sweet. Listen to the wise man (Prov. 18:20): "He that walketh with the wise, shall be wise. A friend of fools shall become like to them." Just preceding this verse he says, "Fools hate them that flee from evil things." The Holy Ghost does not teach these things without cause or purpose.

Kind reader, will you not lay aside all prejudice and malice, just long enough to give this your impartial attention? And don't make the mistake I did, and say, "I would give \$50 or \$100 to have Peter's opinion, or Paul's opinion, on nowadays Christianity or sectarianism," while the words of Paul were ringing in my very

ears. Judge yourselves as to whether the Lord Jesus dwells in you. All I or any other man can do is to point you to Christ, but it is for each individual to make good or not.

TO CATHOLICS.

My dear Catholic brethren, if you do not see your way clear to abandon sectarianism, labor to better your creed. Be earnest, true and strong in the faith. I can readily sympathize with you, as nothing in this world ever caused me so much anxiety and worry as this very thing. I consider it the greatest achievement of my life to have gotten rid of sectarianism. Do not imagine for a moment that I am condemning you. (God reads your hearts.)

In my doubts as to the validity of a substitute baptism, I asked an old Baptist minister, whom I respected very much for his straightforward character, his truthfulness and impartial zeal, and who had been a minister for over fifty years, and was now nearly eighty years old. I said: "You certainly don't mean to say that all Christians will be lost who were not baptized as the first Christians were?" He said: "No, I don't mean to say that. But why should we take chances or experiment with a substitute and not rather, out of obedience to Jesus Christ, submit to the baptism he submitted to and the baptism he instituted?" This still strengthened the views I had held for many years. The Scripture says: "If such are guilty of death that do things worthy of death; they are not less so who consent to them that do them." So I was compelled, for conscience' sake, principle, justice, truth and honesty, to abandon the Catholic creed, in so far as it is sectarian, and thus show the world my faith by my works.

Upon the request of the minister who baptized me by immersion, and also by numerous friends, who have asked for the reason of my action, I have written this work. But know ye for certain, that to repudiate our Christian brethren in different creeds is sin. I never heard an unkind word about Catholics from Protestant pulpits, but I did hear some of the most ridiculous slanders and misstatements from Catholic pulpits against our Protestant brethren. Faith that worketh by charity only availeth in Christ; but I hear some say, "I am perfectly willing to disavow sectarianism just as soon as the council and the Pope shall decree so." Well, you will fare just as well as the Jews, who would wait till the council and the high priest acknowledged Christ the Messiah before they would accept him, and as soon as the priests demanded his death, clamored for his crucifixion. Don't think for a moment that any corrupt organization will yield to justice as long as there is good money and honor going with it. There are always others who are willing to take the places becoming vacant.

You say the Catholic Church is a divine institution, and your prelates will point you to John 20:21-23: "As the Father sent me, I also send you." But Jesus said nothing of successors. Also in Luke 10:16: "He that heareth you, heareth me; and he that despises you despises me, and he that despises me despises him that sent me." We again notice that Christ speaks not of successors here. But in the same chapter, when Christ was asked, "What must I do to possess eternal life?" he answered (v. 26), "What is written in the law? How readest thou?" God is not changeable. He established the law of Moses by the greatest of signs and wonders. When Christ came he did great signs and wonders, and so did the apostles, as they preached the gospel. After

the attention of the people had been attracted by the miracles, the apostles, whom our Lord commanded us to obey, gave us the new law. If we disobey it, we reject Christ and his apostles. Modern popes and councils are impostors of the highest order. Christ rebuked the Jews for making changes in God's law, although apparently sanctioned by Moses (Matt. 19:8, 9). We Christians are not under the law of Moses, so to speak, but under the gospel. Loyalty to Christ calls the willing and obedient, and such as do his will with pleasure and delight, so as to please him, and become more like him, and come to despise worldly opinion and comment. James says we come under the law of liberty (1:25; 2:12). Paul says: "Now the Lord is a spirit, and where the spirit of the Lord is, there is liberty" (2 Cor. 3:17). If this were well understood, we could easily see why no fornicator, adulterer or covetous person, or any malicious one, can enter heaven. They would abuse this liberty just the same as our criminals abuse their liberty and are imprisoned. Christ is calling the willing, they who yield a royal obedience, and these he calls sons of God and his brethren. He will deal with the rest of the world later. A slave will obey, if he must; so will a mule. The very fact that your clergy is afraid to let you study the Scriptures and form your own judgment, when the apostles were not afraid, should convince you that they have a bad case that will not stand investigation. I could write volumes on this subject; but a word to the wise should be sufficient. Moreover, do not do as many Catholics whom I know, who, after being convinced of the deceit of their creed, would not go to any church whatever. The reason is not hard to find. They are too much prejudiced against other creeds, which have been misrepresented to them from their childhood. Some

have confessed to me their lack of faith, either in creed or Christianity. They said, "If this is Christianity, it is a failure." They say that the church has become one of the largest trust or monopolies in the world. Upon asking the question, "Why, then, do you go to church and play the hypocrite?" one answered, "My wife would worry and bawl about it; and say that I disgraced the family, and hindered the chances of the children to a good marriage." Another said, "I am in business, and if I would commit myself, it would ruin my business." Another gave another excuse, and if the curtain was lifted on Catholicity, how you would be astonished. Listen to Paul: "Not forsaking our assembly as some are accustomed, but comforting one another, and so much the more as you see the day approaching" (Heb. 10: 25). Beware that you be none of those of whom Jude speaks: "These are they who separate themselves, sensual men having not the Spirit." But be ye rather among those spoken of in Acts 2:42: "And they were persevering in the doctrine of the apostles and in the communication of the breaking of bread and in prayer."

The original sense of the word church always signified a congregation of the faithful or Christians of a certain place, as you may see by turning to Apocalypse or Rev. 1:4: "John to the seven churches which are in Asia." But your priests will ever tell you there is but one church, which you must hear. Ask them, "What is that church?" and the answer invariably is, "The bishops and the priests." Now, I request all my dear readers, particularly those having conscientious scruples, who find much difficulty in serving the Lord, from much trouble, to read the book, "The Christian's Secret of a Happy Life," for sale by Fleming H. Revell Co., 125 N. Wabash Ave., Chicago, Ill. The price, single copies, is seventy-

five cents. This book came to my notice as I was writing these chapters. It is non-sectarian, to all Christians, and is the most remarkable book of the kind I ever saw.

Do not imagine that I have a good education. I was scarcely fifteen years of age (approximately, a sixth or seventh grade pupil) when I left school, and I have lived on a farm ever since. Not those who write the most scholarly books, or speak the most eloquent sermons, but they who *live* the best sermons, excel. We all have an equal opportunity in this, and all can be missionary in our living. Search ye the Scriptures, is my advice to many Catholics, who know nothing but what their priests tell them, and if they be excommunicated they are hopelessly adrift, and are at the mercy of their clergy. But it is not so with such as know the Scriptures. These are able to ride the highest billows of a storm-tossed sea, and can say with Paul, "Nothing can separate us from Christ, neither height, nor depth, nor any other creature," but whatever you do concerning your creed or church, do nothing unless it be to obey the ordinances of God more perfectly and be of more service to the gospel of Jesus Christ and to your fellow-brethren.

TO PROTESTANTS.

I wish to speak a word to my Protestant brethren, as I owe very much to some of you. I was raised within the most closely drawn sectarian lines I know of. But your kind and liberal spirit, your faith, truthfulness and sincerity in the gospel, as well as your charity toward us overbearing and self-righteous Catholics, has taught me, to a great extent, how wicked, sinful and inconsistent sectarianism is with the gospel of Jesus Christ. But there are also some sectarians amongst you such as protest more than they practice; this ought not to be; such

hinder the gospel of Jesus Christ. Why not let the Scripture speak and let Christ be the Judge? We, of course, all want a unity of faith, but we all want our own way too much. We can never unite on sectarianism. Union must come on the teachings of Christ and his apostles or it will never be realized. Don't make the mistake so many have of trying to establish the kingdom on earth, as did the Catholics, by trying to subject the world to the pope. All their iron rule and coercion has been in vain. Christ sent his disciples to preach and teach, and the apostles who wrote urged their readers to wait patiently unto the coming of the Lord. It is a most important precept or some would have omitted it, but every apostle repeated it, in spite of its being written by others. If we were to establish his kingdom rather than to proclaim its coming, and prepare for it, why do all the apostles exhort us to wait for his coming? It is evident that patient waiting is required.

I know you are far better instructed in the Scriptures than are Catholics, hence a greater responsibility lies upon you to show your faith by works. I am frequently asked by Protestants why Catholics do so and so, or why they don't do so and so? I simply reply, If you were taught from your infancy as we Catholics were taught, you would not wonder. Bear in mind always 2 Tim. 2: 24-26, and practice it.

For the circulation of this book I must depend almost exclusively upon you, as this book will most certainly be forbidden to be read by Catholics, as soon as the clergy get hold of it. The reason is obvious: If your Bibles, which did in nowise attack the Catholics, but simply reflected the gospel light on the dark places, found a way to the flames, don't be surprised if this work finds its way there frequently. Catholics are hard to reach, be-

cause a book of this sort is straightway forbidden, and if one persists in reading it, he may be immediately excommunicated. As a rule, Catholics are so prejudiced against the Protestants and so misinformed concerning their belief, that he dreads them more than infidelity. So he is between the devil and the deep sea, as the saying goes!

Finally, I will request the publisher to give this book to the public as cheaply as possible, and any revenue derived from the sale of the book, above the publisher's price, shall go to the missions and needy, both at home and abroad. Under no circumstances shall any proceeds be applied to myself or family. May this message be of honor to the gospel of Jesus Christ, and the means of preparing many for his coming, for which we are hoping and longing.

NOTE.—I find that some names are lettered different in the Protestant Bible than they are in the Catholic Bible. First and Second Kings are called First and Second Samuel; consequently Third and Fourth Kings are called First and Second Kings. Esdres is called Ezra. The following books are missing in the Protestant Bibles, having been rejected as non-edifying: Tobias, Judith, Wisdom, Ecclesiasticus, Baruch. Osse is called Hosea; Obedias is spelled Obadiah; Micheas is written Micah, and some other differences in names appear. Also First and Second Machabees is missing. The New Testament is the same, and there is scarcely any difference in the translations. Either Bible contains sufficient for the earnest, faithful student.

THE AUTHOR.

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